

4. Slayer of VRITRA, bring to us, thy
(worshippers),
the wealth of any powerful (man)
whatsoever, for
thou art disposed to enrich us.
5. May we, SATAKRATCT, speedily (partake
of) thy
felicity through these our prayers: may
we be well
secured, INDRA, (by thee): may we be
carefully pro-
tected, hero, by thee.

StfKTA VII. (XXXIX.)

Deity and *Ritki* as before; the metre also *IB* the
same, except
in the last verse, in which it is *Pankti*.

6. Wonderful INDRA, wielder of the
thunderbolt,
since precious treasure is to be distributed
by thee,¹ be-
stow it, possessor of riches, with both
hands, upon us.
7. Whatever food thou considerest
desirable, INDRA,
bestow it: let us be to thee (in the
relation of thy)
gift of unlimited sustenance.³
8. Since thy bountiful³ and
praiseworthy will is
notorious and vast, therefore, thunderer,
thou hast
ready for bestowing upon us substantial
food.

¹ *Mehandsti twd ddtam rddhas*, is explained
by *Sdyana*
manhaniyam dhanam twayd ddtavyam,
praiseable wealth is to
be given to ihee: *Tdska* gives a like
interpretation, but notices
another interpretation of *mehandsti*, *me ika*
ndsti, what is not
in this world, or on this occasion, mine,
Niruhṭa, iv. 4: the
verse occurs, *Sama-Veda*, i. 345. u. 522.

² *Tasya akupdra*ya ddvane*, in the giving of
that unlimited
food, *annatya*: *Tdska* would fill up the ellipse
with *ddnasya*,
gift: he explains *akupdra* by *durapdra*, or
makdpdra, having
a distant or great opposite boundary, whence it is
also an appel-
lative of the sun and of the ocean: -it also means
a tortoise, one
who does not go into a *w||kupa*: the verse
occurs *Sdma-*
Veda, n. 523.

**Dittu*, desiderative of *dd*, desiring to give, an
epithet of
maruu, mind or will: Benfey's text of the *Sdma*

reads
n.524.

diksku,